

The Influence of Servant Leadership on Church Members towards the Fulfillment of the Great Commission: A Case of the Pentecostal Church of Rwanda- ADEPR in Gasabo District

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Abstract: According to Matthew 28:19-20, Jesus commissioned His disciples saying: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that He has commanded them. He promised to be with them always, even to the end of the age. Jesus’ disciples accomplished the task in their time, but Jesus’ work continue. According to Pew Research Center (2017), only 31% of people worldwide have heard the gospel of salvation to get life, with a share of 26% living in sub-Saharan Africa. Since the establishment of Christianity as the official religion of the Roman Empire by Constantine (312 A.D), no significant progress was made towards world evangelism as commissioned by Jesus. Despite the high rate of Christianity among African populations, his influence may not be enough perceived while Christian denominational churches are in multiplication over many African countries, Rwanda included.

Many Christian denominations in Africa, even in Rwanda preach religious gospel that do not transform heart and mind of their members from carnal to Christ-like character. False doctrine is preached, spread and believed as true in some denominational Christian Churches. Many Christians ignorant of Jesus’s gospel struggle with the relationship between their spirituality and indigenous beliefs and religions, and their spirituality became a blend of native beliefs and traditions with some Christian’s expressions. Pentecostal church of Rwanda-ADEPR birthed in 1940 among Christian denominations with the purpose to accomplish the great commission following the New Testament model. In view of evolution of the Pentecostal church of Rwanda since its setting, his growth in quality have dramatically decreased from 2010 up to now, and his physical growth have no significant impact. His servant leadership influence seemed to be not enough perceivable. The existing literature does not avail any research work about Christian churches’ achievements towards the fulfillment of the great commission.

This study contributes to fill the gap, aiming to investigate the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal Church of Rwanda-Gasabo District. The research question of the study was: Does servant leadership of the Pentecostal Church of Rwanda/Gasabo District influence Church members towards the fulfillment of the great commission? The objectives of the study were: to identify the influence of servant leadership on church members towards the fulfillment of the great commission in Pentecostal Church of Rwanda, Gasabo District; to assess the characteristics of servant leadership that influence church members towards the fulfillment of the Great Commission among the church leadership of the Pentecostal church of Rwanda, Gasabo District; to analyze strengths and weakness in the influence of servant leadership on church members towards the fulfillment of the great commission in Pentecostal Church of Rwanda, Gasabo District; to give conclusion and recommendation about the implementation of the Great Commission.

The study was a case study and qualitative, with a sample size of one hundred people.

The results of the study showed the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal church of Rwanda in Gasabo District was very bad.

The recommendations were:

- **Eradicate ignorance of doctrinal knowledge of Christianity among the majority of his church members by using effective doctrinal teaching strategies.**
- **The Church leadership should envision offering well molded mentorship on behalf of all believers to ensure their spiritual growth.**

We suggested for further research to explore effective ways for the church leadership to raise a qualified servant leadership influencing church members towards the fulfillment of the great commission;

And for the church leadership to explore effective methods and strategies to train and equip members for an authentic christian life intentionally and effectively participating to fulfill the great commission.

Keywords: Servant Leadership, Church Members, Christian denominations, Christian churches.

1. INTRODUCTION

According to God's purpose, man was created in His own image (Gen.1:27) to live a holy life in fellowship with God. They sinned against God and yielded themselves to the authority of Satan to be his slaves. Doing the will of God is the task of an obedient servant committed to respond positively to the loving Lordship of God. Today, the servant leadership is made with people who have surrendered all their life to Jesus Christ, committed to follow Him in total submission and obedience, and have intentionally responded to the calling to accomplish in love to God and to their neighbors the great commission in fellowship with all believers.

The great commission stated as: And Jesus came and spoke to them, saying, "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen (Matt.28:18-20)." Jesus come on earth as a servant of the Lord God to show the way of living that please God, to give us life that overcome disobedience to God.

Alexander S. (1995) argues that Jesus Christ lived and taught the principles of love, humility, oneness, prayer, trust, forgiveness, and servant-hood. After His ascension into heaven, the twelve apostles put these principles into practice by working together humbly and lovingly as a leadership team. Thus they became the first model of collective servant leadership. Christ's principles of patience, forgiveness, humility, oneness, and love ultimately govern our attitudes and behavior toward one another. When we fail to act toward one another as Christ-like disciples, we repent, confess, and start anew. God's people were to make disciples by going, which relates to engagement, by baptizing, which relates to church planting, and by teaching, which relates to spiritual maturity and results in community transformation. To teach all things Jesus has taught his disciples means to teach Christ's principles to the nations.

Roger L. Smalling (2005) refers to Matthew 20:20-28 to introduce three key attitudes in Christian leadership: Suffering, Parity and Service and considers integrity to be a central virtue in leadership. These attitudes are expected to be expressed in all believers as imitators of Jesus Christ, serving as our role model. He commanded His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Pew Research Center (2017) found the Christians are 31% worldwide with a share of 26% living in sub-Saharan Africa. Despite this high rate of Christianity among African populations, his influence may not be enough perceived while Christian denominational churches are in multiplication over many African countries, Rwanda included. Many African countries are permanently in conflicts and threatened by all kind of sins like witchcraft, murders, and drugs addictions, all kind of sexual immoralities, illicit abortions, all kinds of child abuses, and others. This misery birthed from sinful nature of man has been nullified by the work of God through Jesus Christ. The church as the body of Jesus Christ had been commissioned to bring Jesus life with his victory to all nations. Pentecostal church of Rwanda of Gasabo District as part of Jesus' body has his part to play with the active participation of all his church members. To accomplish with success the noble task, church leaders must

embody Jesus servant leadership's heart, and carry out His mission using God's strategies as given by the Holy Spirit empowering them. The reality on the field suggest absence of sound strategies, absence of genuine calling and qualification, and lack of Jesus' character among some church leaders, hindering the fulfillment of the great commission. There was no research work available showing how church leadership was achieving God's purpose in regard with the fulfillment of the great commission, especially in making disciples of all nations, teaching church members to observe all things Jesus commended to his apostles, and the reality of Jesus being within the church always, even to the end of the age.

Today, many Christian's denominations preach religious gospel that do not transform heart and mind of their members from carnal to Christ-like character. Roman Catholic is highly dominant in number, in power, and influence among Christian's denominations, while his doctrine goes astray the truth according to the bible. Many Christians ignorant of Jesus's gospel struggle with the relationship between their spirituality and indigenous beliefs and religions, and their spirituality became a blend of native beliefs and traditions with some Christian's expressions. Syncretism has taken place. The apostate state was expressed in the increase of various confessional churches professing Christianity while their ways of living, their attitudes and beliefs show moral virtues totally corrupted, far astray to the authentic Christianity. The Pentecostal church of Rwanda-ADEPR was birthed in 1940 with the purpose to accomplish the great commission following the New Testament model, which includes all believers in Jesus' ministry after their conversion to an authentic Christian faith.

In view of the evolution of the Pentecostal church of Rwanda, his potential growth in quality may have dramatically decreased and his physical growth very slow. Many lay church members were not apt to intentionally participate in the implementation of the great commission. The influence of servant leadership in term of number of church members raised to maturity for intentional evangelism, and number of spiritually mature Christians supported to start the Ministry out of the Pentecostal Church-ADEPR seemed to be unperceivable. The church actually should be facing with religious leadership without the life of Jesus within it, or immature Christians raised to Pastorship not being spiritually build up for the task in perspective. There was no research work available in this field with the purpose to enhance the performance in the fulfillment of the great commission. This study aimed to contribute filling the gap by conducting an investigation on the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal Church of Rwanda, Gasabo District.

The study aimed to investigate the influence of servant leadership on church members towards the fulfillment of the great commission in Pentecostal Church of Rwanda, Gasabo District.

The general objective of the study was to assess the influence of servant leadership on church members towards the fulfillment of the great commission in Pentecostal Church of Rwanda, Gasabo District. Specific objectives were: to identify the influence of servant leadership on church members towards the fulfillment of the great commission in Pentecostal Church of Rwanda, Gasabo District;

to assess the servant leadership characteristics that influence church members towards the fulfillment of the Great Commission among the church leadership of the Pentecostal church of Rwanda, Gasabo District; and to analyze strengths and weakness in the influence of servant leadership on church members towards the fulfillment of the great commission in Pentecostal Church of Rwanda, Gasabo District; and to give conclusion and recommendation to the Church Leadership of Pentecostal Church of Rwanda, Gasabo District about the implementation of the Great Commission. The research questions of the study were: Did servant leadership influence church members towards the fulfillment of the great commission in the Pentecostal church of Rwanda, Gasabo District? What were the servant leadership characteristics that influence church members towards the fulfillment of the Great Commission among the church leadership of the Pentecostal church of Rwanda, Gasabo District? What were the strengths and weakness in the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal Church of Rwanda, Gasabo District?

The results of the study on the influence of servant leadership on church members towards the fulfillment of the great commission shall be used by the church leadership to review its performance indicators customary used to measure the results achieved through routine activities of the church. Also the results of the study shall be used by church managers to design the strategic plan of the church focusing results aligned with the implementation of the great commission as decrease rate of drug addiction among people in a specific community as the results of sound evangelism.

The results of the study shall be used by the Biblical colleges which train Pastors, evangelists and others God's servants ministering in the community to emphasize on mind, heart, and soul transformation of people to raise a qualified servant

leadership for the fulfillment of the great commission. The study was conducted in Rwanda, Kigali city, in three sectors of Gasabo District: Gisozi, Kacyiru, and Kinyinya. The time scope covered twenty years from 2000 to 2020. About the literature review, there are no available research publications done on the topic.

2. RESEARCH METHODS

Our research is descriptive and qualitative. We adopted case study design for data collection.

The study was conducted in urban area of Gasabo District where the population essentially lives of commercial small businesses and services. The sample of population covered by the study was drawn from church members of the Pentecostal church of Rwanda-ADEPR in Gasabo District. The sample size taken was 100 people computer using the statistical formula: $n^0 = [z^2 p (1-p)]/e^2$

Where n^0 = sample size. e is the level of significance, or the accepted probability to make error; we estimate in this study $e = 5\%$. z is the abscissa of the normal curve that cuts off an area α . p is the proportion of the character of study in the population. For a confidence interval of 95%, z is 1,96. In Rwanda, Christianity represents 93% of the population according to RDHS 2014-15.

$$n^0 = [(1.96)^2 * (0.93*0.07)] / (0.05)^2 = 100$$

Research instruments used to collect data in this research were a questionnaires. Microsoft excel was used for data recording and analyze to appreciate the distribution of characters of study among respondents using proportions.

Simple random sampling technique was used to identify the elements for the study. Every element of the target population had an equal chance of being selected in the sample.

To ensure the content validity and reliability, the questionnaires were subjected to content validation through the assistance of an expert; the study questionnaires were pretested before use. Also probability sampling technique offering an equal chance of being selected in the sample contributed more. For data collection, procedure, we used three steps: First, we designed the questionnaires and done pretest on field. Next, we visited households of the Pentecostal church members for data collection. The researcher introduced himself and informed briefly people about the intension of the research, requested approval for informed consent, and then asked them to answer questions. The last step was to get back the answered questionnaires, checking, and prepare them for data recording and analyze. To analyze data for each dependent variable related to each specific objective, we used Microsoft excel for data recording and analyze.

For ethical considerations, the censor explained the respondent the purpose of the study, suggesting him to freely respond the asked questions. The respondents were assured their responses provided will remain confidential, and the information given will serve only for the purpose of the study. The censor informed the respondent his free will to respond or not for any question causing discomforts, that his name will not be mentioned in the research to fully guarantee intimacy.

3. DATA PRESENTATION, ANALYSIS AND INTERPRETATION

To identify the influence of servant leadership on church members towards the fulfillment of the great commission in Pentecostal Church of Rwanda-ADEPR in Gasabo District

The table I below presents the summary on the first objective of the study.

Table I: Summary of results on the first Objective: To identify the influence of servant leadership on church members towards the fulfillment of the great commission in Pentecostal Church of Rwanda, Gasabo District

Indicators	number of people per performance		
	very Good	Good	Bad
Sound doctrinal teaching to believers to increase their Knowledge about God	0	15 (15%)	85 (85%)
Church leaders ensure provision of well molded mentorship on behalf of all the believers in attempt to ensure their spiritual growth	14 (14%)	20 (20%)	66 (66%)
Appreciation of the qualities of servant leadership in ADEPR Gasabo District Church Leaders in relation to the calling from God.	11(11%)	20 (20%)	69 (69%)
Time used for evangelism to the lost souls out of church buildings with the active participation of lay church members.	0	0	100
Average estimate of performance	6 (6%)	14 (14%)	80 (80%)

The summary results of the study on the first objective: to identify the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal Church of Rwanda, Gasabo District showed the following performances: in average, six respondents (6%) appreciated the score very good, fourteen (14%) appreciated the score good, eighty respondents (80%) disapproved servant leadership influence towards church members towards the fulfillment of the great commission.

For sound doctrinal teaching offered to believers to increase Knowledge about God and for practical life application, about eighty five percent (85%) of church members were ignorant of basic doctrinal knowledge about Christianity, and fifteen (15%) church members of the Pentecostal Church of Rwanda, Gasabo District had been taught about those doctrinal beliefs.

Fourteen percent (14%) of church members appreciated having received mentorship valued very good, twenty percent (20%) estimated good the mentorship offered by church leadership, and sixty six percent (66%) of church members said having not offered well molded mentorship from church leadership in Pentecostal church of Rwanda, Gasabo District.

About the qualities of servant leadership among the Church Leadership in relation to the calling from God in the Pentecostal church of Rwanda –ADEPR in Gasabo District, eleven percent (11%) of respondents scored very good, twenty percent (20%) respondents scored good, sixty nine (69%) respondents disagreed, and three (3%) of respondents said some of church leaders of Pentecostal Church of Rwanda in Gasabo District have and displayed the qualities of servant leadership in relation to the calling of God to accomplish a ministerial role in the church.

About the time used for evangelism to the lost souls out of the church buildings with the active participation of lay church members, this way of doing was not promoted by the Church tradition, and was not under the initiative of the church leadership in the Pentecostal Church of Rwanda, Gasabo District.

II. TO ASSESS THE PRESENCE OF SERVANT LEADERSHIP CHARACTERISTICS THAT INFLUENCE CHURCH MEMBERS TOWARDS THE FULFILLMENT OF THE GREAT COMMISSION AMONG THE CHURCH LEADERSHIP OF PENTECOSTAL CHURCH OF RWANDA-ADEPR IN GASABO DISTRICT

For this indicator, we considered apostolic leadership characteristics relevant to appreciate the quality of servant leadership required in the ministry to successfully fulfill the great commission

The table II below showed the results of the study.

Table II: Estimate of Apostolic Leadership characteristics among the Church Leadership of the Pentecostal Church of Rwanda in Gasabo District that influence church members towards the fulfillment of the Great Commission.

Indicators	number of people per performance		
	very Good	Good	Bad/no
Leaders Obedient to the calling from God.	14	37	49
Knowledge of the Biblical truth, and anointing to teach.	21	48	31
Leaders filled with the Holy Spirit, led by Him.	4	31	65
Leaders obedient the great commandment.	5	25	70
Leaders obedient of the great commission	3	24	73
Leaders preach all biblical truth and live it.	11	16	73
Leaders stand in the truth, causing permanent threats and persecutions.	1	10	89
Average estimate score for apostolic leadership characteristics among Pentecostal Church of Rwanda, Gasabo District Church Leadership	8 (8%)	27 (27%)	64 (64%)

The table above present research's results on the estimate of Apostolic Leadership characteristics among the Church Leadership of the Pentecostal Church of Rwanda in Gasabo District that influence church members towards the fulfillment of the Great Commission.

The total estimate of apostolic leadership characteristics among the church leadership of the Pentecostal Church of Rwanda in Gasabo District showed the following results: eight percent (8%) of respondents approved the presence of these characteristics with very good, twenty seven percent (27%) approved with good, and sixty four others respondents (64%)

disapproved the presence of these apostolic characteristics among the church leadership of the Pentecostal church of Rwanda in Gasabo District.

About Leaders obedient to the calling of God, fourteen respondents (14%) agreed with very good, and thirty seven respondents (37%) agreed with good. Forty nine respondents (49%) disapproved church leaders displaying obedience to God's calling.

For Biblical truth knowledge and the anointing to teach for the servant leaders, twenty one respondents (21%) approved very good, forty eight respondents (48% agreed with good, and others thirty one (31%) respondents disagreed.

For church servant leaders filled with the Holy Spirit and conducted by Him, four respondents (4%) approved with very good, thirty one respondents (31%) approved with good, and sixty five others (65%) respondents disagreed. For church's servant leaders obedient to the great commandment, five respondents (5%) approve the character with very good, twenty five (25%) approve it with good, while others seventy respondents (70%) disapprove church leaders obedient to the great commandment. For servant leaders obedient to the great commission, three (3%) church members approve the presence of the character with very good, twenty four (24%) appreciate if good, and seventy three others (73%) disagree its presence.

For church's servant leaders preaching all biblical truth and living it, eleven (11%) respondents agree with very good, sixteen respondents (16%) approve with good, and others seventy three (73%) disapprove the presence of character. About church's servant leaders preaching all the biblical truth, causing them permanent threats and persecutions, one respondent (1%) agree with very good, ten (10%) agree with good, and eighty nine (89%) others respondents disapprove the matter.

III - TO ANALYZE STRENGTHS AND WEAKNESS EXISTING IN THE PROCESS OF IMPLEMENTING THE GREAT COMMISSION IN THE PENTECOSTAL CHURCH OF RWANDA IN GASABO DISTRICT

STRENGTHS IN THE INFLUENCE OF SERVANT LEADERSHIP ON CHURCH MEMBERS TOWARDS THE FULFILLMENT OF THE GREAT COMMISSION IN THE PENTECOSTAL CHURCH OF RWANDA, GASABO DISTRICT

In view of all these results of the study, the Church leadership of the Pentecostal Church of Rwanda in Gasabo District appreciated as being very bad didn't demonstrate any strengths as proof of being in the position of servant leadership exerting influence on church members towards the fulfillment of the great commission.

WEAKNESSES IN THE INFLUENCE OF SERVANT LEADERSHIP ON CHURCH MEMBERS TOWARDS THE FULFILLMENT OF THE GREAT COMMISSION IN THE PENTECOSTAL CHURCH OF RWANDA-ADEPR IN GASABO DISTRICT

The research identified the following weakness in the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal Church of Rwanda, Gasabo District: The influence of servant leadership on church members exerted by the church leadership of the Pentecostal church of Rwanda in Gasabo District towards the fulfillment of the great commission was appreciated being very bad. This was demonstrated by several parameters but, were used here the following four examples:

- Ignorance even of the basic doctrinal knowledge of Christianity was observed among the majority of church members: About eighty five percent (85%) of church members were ignorant of basic doctrinal knowledge about Christianity. Thus concluded the performance was very bad.

- The Church leadership of the Pentecostal church of Rwanda in Gasabo District didn't offer provision of well molded mentorship on behalf of all believers to ensure their spiritual growth.

Fourteen percent (14%) of church members appreciated having received mentorship valued very good, twenty percent (20%) estimate good the mentorship offered by church leadership, and sixty six percent (66%) of church members said having not offered well molded mentorship from church leadership in Pentecostal church of Rwanda, Gasabo District. Also the performance for this parameter was very bad.

- A little proportion of church leaders of the Pentecostal church of Rwanda in Gasabo District may had been trained to acquire the qualities of servant leadership, and apt to influence church. Eleven percent (11%) of respondents scored very good, seventeen (20%) respondents scored good, sixty nine (69%) respondents disapproved the presence and display of the

qualities of servant leadership in relation to the calling of God to influence church members towards the fulfillment of the great commission. Then we concluded the performance was very bad.

- Lay church members of the Pentecostal church of Rwanda in Gasabo District were not equipped and initiated for intentional evangelism to the lost for the fulfillment of the great commission. We valued also the performance for this parameter being very bad.

4. DISCUSSIONS, CONCLUSION AND RECOMMENDATIONS

4.1. Discussion

4.1.1 To identify the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal church of Rwanda-ADEPR in Gasabo District

A) Sound doctrinal teaching offered to believers by the church leadership to increase their Knowledge about God and for practical life application

For sound doctrinal teaching offered to believers by the church leadership to increase their Knowledge about God and for practical life application, we expected to find out satisfactory level of knowledge acquired by the believer about basic Christian faith, and how much he was equipped to live out Christian life through his attitudes and feelings displayed, and daily life application of the skills learned from the church leadership. The dependent variables used here below aimed at this purpose. The study results showed the time allocated for doctrinal teaching of new converts in the Pentecostal Church of Rwanda, Gasabo District was twelve hours dispatched in three months. Appreciation of that time devoted to bible teaching of church members by the respondents of the questionnaires affirmed that forty two percent (42%) of respondents stated the time allocated for doctrinal teaching before the baptism was enough, while 58% of respondents said the time was not enough, and 26% among them suggested in average 13 months of doctrinal teaching after baptism. Fifty percent (50%) of respondents said the church should allocate more time, at least 12 months in average to understand well all basis matters about Christian faith. Fifty percent (50%) others were convinced that the time of 24 hours in use today was enough at all.

We concluded the time devoted to bible teaching of church members to understand well all aspects of Christian doctrine was very short.

Before embracing the Christian beliefs, it was important to have its basic knowledge and understanding in order to engage oneself and decide to follow Jesus Christ. An authentic Christian belief required denial of oneself, conviction of personal sinful state, repentance of sins and decision to live daily new life under the guidance of the Holy Spirit empowering the believer, in obedience to God's Word. We estimated the average of fifteen months may be enough with a standardized program delivered by a well-trained Pastor/ Evangelist.

Cindy Jacobs (1995) said: "Sometimes wolves in sheep's clothing manipulate Scripture for their own purposes. Without a balanced nourishment of the body, bad conditions and misery take place. Equally, there is no healthy spiritual life where the scarcity of God's word as bread of life exists. In a widely publicized poll taken by George Gallup, only about ten percent of those professing to be believers claimed that their Christian faith had any effect on their daily life. Jesus advices us keeping His word within, and to observe it in order to bear fruit. Without Jesus, there is no way of Christian's virtues to manifest.

- Time spent by the believer for bible reading/ study, and for prayer at home every day:

Ten percent (10%) of church members said they never pray at home; two percent (2%) of church members used three minutes daily in prayer. Twenty percent (20%) of church members used 5-15 minutes in prayer. Forty four percent (44%) used 20-30 minutes in prayer. Twenty four percent (24%) used more than 35 minutes daily for prayer at home. Forty eight percent (48%) of church members witnessed not reading the Bible; fifty two percent (52%) of Christians read/studied the Bible every day.

A daily fellowship with God is kept stronger through devoting enough time of prayer, praise and bible reading/study, needed to maintain a flesh anointing from God. The anointing enable the believer to live a joyful victorious day walking with God according to His will. We estimated that at least, each believer can find and devote to God one hour and half in twenty four hours (1H30'/24H) for prayer and Bible study, talking to God the heavenly Father and listening to Him. As people is in need of food, drink and breath for his body to live healthy, his soul and his spirit daily needs to seek close fellowship with

God through prayer, and listening to Him while studying/reading the scriptures. Fifty percent (50%) of church members assessed were convinced that the time of 24 hours allocated to doctrinal teaching of new converts before their baptism was enough at all to understand well all matters of Christian doctrine, and the rate of Forty eight percent (48%) of church members who witnessed not reading the Bible was very high.

We concluded half of church members in the Pentecostal church of Rwanda-ADEPR in Gasabo District lacked intimacy with God, and might have no purpose related to spiritual growth.

- **About display of love and use of phone call**, nine percent (9%) of subjects of the study approved very good the fellowship in the congregation, thirty nine percent (39%) appreciated it good, and forty two percent (52%) of church members disapproved the presence good fellowship among church members accused it as being bad.

Except those nine percent (9%) of people who appreciated it very good, others ninety one percent (91%) of respondents had commented their answers saying there was no love within church members, each one seeking his own interest. People affiliated in fellowship through their socio-economic, education, and function clusters.

We concluded the local church of Pentecostal of Rwanda in Gasabo District has fallen short to exert influence of love on the church members, and many of them remained hypocrites and liars. Sixty six percent (66%) of subjects honestly recognized very often lying during the talks on phone call; and thirty four percent (34%) declared they did never lie on phone call. It had become a custom of some people to lie on phone call for any motive while the person did not perceive the latitude of this deceitful act that came from the wicked.

- **Estimate of the time needed to allocate for teaching all matters related to Christian beliefs to all Christians after baptism**

The baptism in the water is administered directly after repentance or shortly after offer of basic doctrinal teaching. But after, there is a lot of knowledge to acquire, to be taught on and well understand after the baptism to increase faith in God.

Forty eight percent (48%) of church members who daily did never read the Bible were baptized, but not made disciples. They did not express the need to be more taught about Biblical truth and live it. Among 52% of church members who read the Bible, 43% suggested an extra-time of 6 to 12 months of Bible teaching, while seven others estimated the time around 12-24 months of bible teaching on behalf of all new church members to be more nourished on God's Word. The average timing of Bible teaching was twelve months. Fifty percent (50%) of church members believed the Pentecostal church of Rwanda in Gasabo District should devote enough time, about at least twelve months in average for all new church members to teach them all relevant wisdom related to Christian faith, and to provide practical life application of spiritual truths.

We concluded the Pentecostal church of Rwanda-ADEPR in Gasabo District didn't train and equip its church members to read/study bible truth to understand it, and prayer by themselves at their home. After acquisition of knowledge should follow life application of all wisdom acquired from doctrinal teaching, prophetic books of the Old Testament and the book of revelation, baptism with the Holy Spirit, and spiritual gifts, spiritual warfare and spiritual deliverance, and the believer intentionally witnessing Jesus Christ in the light of his calling.

- **Satisfaction about teaching, exhortations and encouragements given by church leaders to the church members:**

Forty three percent (43%) of church members were satisfied with teaching, exhortations and encouragements offered by church leaders; fifty seven percent (57%) were not. We concluded the level of satisfaction of church members with teaching, exhortations and encouragements offered by church leaders very low in the Pentecostal church of Rwanda in Gasabo District.

It might be influenced by many factors as: knowledge on the biblical truth, the level of understanding and discernment of the hearer, and expectation of the attendant from teaching or preaching. Very often, the local church leadership was driven by the desire to collect much money from audience using talented preachers hired from others location, from which false prophecies were also proclaimed.

Other people believe all ordained pastors spoke exclusively under inspiration of the Holy Spirit, and admired without discernment. Those forty three percent (43%) of church members satisfied with teaching, exhortations and encouragements offered by church leaders might be part of forty eight percent (48%) of respondents who never read the bible, were under-served by the church leadership. The local pastors/evangelists were less valued by their hierarchic local church leaders to preach the congregation.

The major problem diagnosed here was the church leadership did not raise its proper church members to maturity and couldn't entrust them to do rightly the work of preacher and teacher.

- Beliefs that some unbiblical teachings and other no Christian religious beliefs may be true, accepted by God and their adherents are heirs of God's blessings and promises,

Twenty eight percent of people (28%) confessed the statement being true, and seventy two percent (72%) others disapproved the statement. Twenty eight percent (28%) of church member held unbiblical beliefs and were in errors. They didn't receive the complete package of teaching, and ignorance may have disabled them to confess Jesus Christ as their Lord and savior before unbelievers. Twenty two percent (22%) of church members did not understand the reality of the Holy Spirit abiding in the believer directly the moment of inviting Jesus Christ to come in the life of the believer as Lord and savior: twelve percent (12%) said they didn't know about this reality, ten percent (10%) said the Holy Ghost came in their life since the moment of baptism in the water. Thirty eight percent (38%) of people assessed confess having no need of the Holy Ghost in their life. Fifty six percent of church members (56%) in our sample expressed not having any information about the baptism with the Holy Ghost. Respectively, forty eight percent (48%) of church members didn't daily read bible, twenty eight percent (28%) had not been taught about the baptism with the Holy Spirit, seven percent (7%) of people said they had no need of the Holy ghost in their life, and two percent (2%) of subjects never did prayer at their home.

Ignorance of basic doctrinal beliefs may be at least amounted at eighty five percent (85%) of church members in the Pentecostal Church of Rwanda, Gasabo District, when fifteen church members (15%) were taught about Christian doctrinal beliefs.

Ten percent (10%) of church members did never pray; sixty four percent (64%) of church members spent daily 30 minutes or less for prayer and bible reading.

C. Peter Wagner said: "Prayer is the means by which we become fused with God, to such an extent that God can easily flow into our affairs and we can easily flow into God's affairs. Rainer said with conviction that most evangelistically growing churches are also praying churches. Too many Christians lack an ongoing attitude of prayer as a part of their normal lifestyles.¹ Fourteen percent (14%) of church members were aligned with the unbiblical teachings that all religions confessing to acknowledge God were approved of God.

We concluded there was a big problem of ignorance even about basic doctrinal knowledge of Christianity in the Pentecostal church of Rwanda-Gasabo District.

The problem might be caused by the teachers unqualified and ignorant, the content of teaching entrusted and the time allocated for teaching.

The ignorance of doctrinal knowledge about Christian faith was the results of ineffective influence of church leadership on church members toward the fulfillment of the great commission in the Pentecostal church of Rwanda-Gasabo District. This ignorant and ineffective church leadership who didn't have the heart of servant leadership was a major hindrance for church development in general.

B) Church leaders ensure provision of well molded mentorship on behalf of all believers to ensure their spiritual growth

Provision of well molded mentorship by church leadership on behalf of all believers aimed at acquisition of all practical skills and abilities to witness effectively Jesus Christ through life-style, and for the gospel proclamation.

All indicators referred here are about the Holy Spirit, because He is the source of power for Christians to witness Jesus the truth with boldness, and without fear.

The results on **the interests expressed by the Church leadership in the manifestation of Spiritual gifts in the congregation, and allowing the Holy Spirit to operate among believers** showed that twenty percent (20%) of church members appreciated the performance good, and other eighty percent (80%) of people disagreed. They appreciated the

¹ C. Peter Wagner, **Praying with power: How to pray effectively and hear clearly from God**. Destiny Image® Publishers, U.S.A, 1997.

church leadership of the Pentecostal church of Rwanda in Gasabo District weren't interested in the manifestation of spiritual gifts by church members in the congregation, and thus the proportion of disapproval was very high and meant that those eighty percent of church leadership may not have deep knowledge about the presence of the Holy Spirit in their life and in the life of a living church. For **the Church leadership delivering teachings on the baptism with the Holy Spirit and the manifestations of Spiritual gifts**, thirty three percent (33%) of church members appreciated good the teaching received, and sixty seven percent (67%) others had not yet been taught about the Holy Spirit and His Gifts. With thirty three percent (33%) of church members who appreciated good the teaching received, only twenty percent (20%) of them perceived the Church leadership expressed interests in the manifestation of Spiritual gifts in the congregation, allowing the Holy Spirit to operate among believers. Informal teaching might have been done for some church members, or a confusion may exist about being taught or having heard about the Holy Spirit from church leaders or preachers from the pulpit.

For the **church leadership offering teachings about the Holy Spirit abiding in the life of the believer, and guiding him**, 43% of church members approved with very good.

Twenty percent (20%) of church members appreciated as good the teaching received on how shall the Holy Spirit abide in the life of the believer, and guide him, and 37% others church members disapproved or were ignorant on the matter. While teaching on the baptism with the Holy Spirit may not have been formally taught to believers, it was evident all matters related to the person of the Holy Spirit are really known by those who personally experienced Him.

About the matter of **Church leadership in Pentecostal Church of Rwanda, Gasabo District being more concerned about bearing spiritual fruit by church members**, twelve percent (12%) of people of respondents approved the statement with very good, nine percent (9%) of respondents said good, and seventy nine percent other (79%) disagreed.

These results being contradictory somehow suggested the absence within the church of formal teaching organized by the church leadership on the person of the Holy Spirit. Teaching coupled with life application didn't end in discomfort of sub-recipients. The church leadership who didn't experience the Holy Spirit in their life couldn't teach about Him; and they oppose His manifestations among church members in the congregation for the benefits of all. Intellectual knowledge through reading related books was acquired by those who hunger for knowing Him.

An average performance on church leadership ensure provision of well molded mentorship on behalf of all his church members in attempt to ensure their spiritual maturity showed that fourteen percent (14%) of church members appreciated they had received mentorship valued very good, twenty percent (20%) of church members estimated good the mentorship offered by church leadership, and sixty six percent (66%) other church members said they had not been offered mentorship at all. We concluded through all those results the Church leadership of the Pentecostal church of Rwanda in Gasabo District didn't offer well molded mentorship on behalf of all believers to ensure their spiritual growth. God wants His people to continuously seek His presence in prayer secret, because that is the place from which they will emerge strengthened and equipped to win the private and public spiritual battles (Guillermo E. (2012).

Cindy Jacobs (1995) said about mentorship that traveling around the world and observing many cities, he had come to the opinion that many generations are fatherless and motherless. In accordance with Cindy Jacobs (1995), she said some religious colleges and seminaries were preparing many scholars and professional ministers in the Church that can deliver eloquent, impressive sermons that touch minds and thoughts, but they did not attempt to produce spiritual fathers. The Pentecostal church of Rwanda-ADEPR in Gasabo District has suffered similar case of lack of servant leadership aware and qualified to operate in the patterns of servant leadership, and mentoring according to the biblical model Jesus gave on behalf of his church members to ensure spiritual growth.

Appreciation of the qualities of servant leadership among church leaders of the Pentecostal Church of Rwanda-ADEPR in Gasabo District

Here, we sought to investigate the qualities of servant leadership among church leaders of the Pentecostal church of Rwanda in Gasabo District in order to appreciate its influence on church members, serving with Christ-like character as role model for radical spiritual transformation. Those qualities were imparted by the Holy Spirit, and no one could bear them without Him.

For the church leadership serving as role model for believers through integrity, humility, Service, Parity suffering, Thirty two percent (32%) of respondents of the sample appreciated **integrity** among church leadership being very good, 45% of respondents appreciated it good and other 23% found it being bad. we defined Integrity as a steadfast adherence to

a strict moral or ethical code, and consider this attribute being very important for servant leader's credibility. People without it had lost influence over other people. Evaluated as very good by 32% of assessed people, the level of credibility among church leadership of the Pentecostal church of Rwanda in Gasabo District was very bad. Forty five percent (45%) of church members estimated integrity of church leadership as good, justifying that church leaders were subject to favoritism and lovers of money. Twenty three percent (23%) of church members appreciated integrity as bad, arguing their church leaders exerted favoritism and love of money instead of loving church members. They showed more interests towards rich people who offered more tithes and more offerings. Put together those people who gave the same argument toward church leaders, sixty eight percent (68%) of respondents estimated church leaders not being credible, though unable to exert good influence on church members towards righteousness and holiness.

Twenty seven percent (27%) of respondents found humility among church leadership as being very good, forty two percent (42%) of respondents appreciated it being good, and other thirty one percent (31%) said it was bad. The mark of 31% of church members who disapproved humbleness of church leadership was very high. All those church members didn't benefit warm fellowship within the church membership from their leaders who didn't demonstrate close relationship and love toward those Christians. About **parity** defined as equality, twenty three percent (23%) of respondents appreciated it as very good, forty five percent (45%) gave the mark good, and thirty two percent (32%) others appreciated parity was absent.

Church governance of the Pentecostal church of Rwanda choose the hierarchic model in which the reverend of parish can decide alone without elders or ignoring their position in the matter.

The model had shown weakness where church leadership had been greatly influenced by secular organization, secularizing the whole church through the channel of its leaders.

About service offered by church leadership, twenty one percent (21%) of respondents found it very good, forty one percent (41%) found it being good, and thirty eight percent (38%) appreciated it being bad. The proportion of people who gave the mark very good for service offered by church leadership to church members was very low in comparison with the expectation from servants of God. The proportion of thirty eight percent (38%) of church members who appreciated the service offered as being bad was very high. Branded with favoritism by sixty eight percent (68%) of church members judging integrity good or bad, all those people were not satisfied with service offered to them by the church leadership of the Pentecostal church of Rwanda in Gasabo District. About suffering for the sake of the gospel among church leadership of the Pentecostal church of Rwanda in Gasabo District, eleven percent (11%) of respondents approved it being very good, thirty eight percent (38%) said it was good, and fifty one percent (51%) others said it was bad. The proportion of 11% of respondents who perceived the church leadership bear suffering for the gospel of Jesus Christ is very low, and then the performance was very bad. Some didn't deny themselves and didn't take up their cross daily to follow Jesus. They were earning some advantages as salaries payment for services, and social prestige. Others church members who gave the mark good or bad argued church leaders were in the function for their own purposes as remunerated office and position to hold fast.

Globally, only twenty three percent (23%) of church members appreciated the church leadership of the Pentecostal church of Rwanda in Gasabo District apt to serve as role model for believers through integrity, humility, Service, Parity suffering; the performance was appreciated very bad.

Forty two (42%) of church members viewed some church leaders had the ability to serve as role model, while thirty five percent (35%) judged them unable to serve as role model.

We concluded through these results that the Pentecostal church of Rwanda in Gasabo District had few church leaders qualified as servant leaders, and apt to serve as role model for the influence on church members towards the fulfillment of the great commission.

On the matter of **Church leadership filled with the Holy Spirit and conducted by Him**, seventeen percent (17%) of respondents approved with very good, fourteen percent (14%) of respondents approved it for some of them and sixty nine percent (69%) others disagreed the statement, said church leadership of the Pentecostal Church of Rwanda in Gasabo District didn't manifest being yielded to God to be full of the Holy Spirit and be conducted by Him. The portion of church members who appreciated that church leaders didn't manifest the attitude of being conducted by the Holy Spirit was very high and very alarming for a leadership pertaining to the Pentecostal church. Being carnal, their influences were aligned with secular thought and acts.

About **the Church leadership encouraging the display of spiritual gifts by church members on behalf of all believers in the congregation of the Pentecostal Church of Rwanda in Gasabo District**, Twenty percent (20%) of respondents approved with yes, and eighty percent (80%) others respondents disagreed with no, reporting that Church leadership didn't allow the Holy Spirit to operate on behalf of all believers in the congregation. The above attitudes manifested by the church leadership as perceived by church members gave the real picture of the Pentecostal church of Rwanda in Gasabo District in crisis. As seen above, ignorance of basic doctrinal beliefs among church members was amounted at least at eighty five percent (85%) in the Pentecostal Church of Rwanda, Gasabo District, when fifteen percent (15%) of church members were taught about Christian doctrinal beliefs. Sixty six percent (66%) of church members said they had not been offered mentorship at all from church leadership of Pentecostal church of Rwanda in Gasabo District. About **Church leadership of the Pentecostal Church of Rwanda-ADEPR in Gasabo District manifesting the calling into ministry, anointed and well responding to the calling**, fourteen percent (14%) of respondents approved the statement with very good, thirty seven percent (37%) approved with good, and forty nine (49%) percent disagreed with no.

Thirty seven percent (37%) of church members who approved with the mark good gave as explanation that church leaders laid hands over them, appointing them in the ministry as a signal of God's calling and choice. Their explanations were ascertaining their ignorance of doctrinal teachings. About **Church leaders mobilizing believers for intentional outreach evangelism**, twelve percent (12%) of respondents agreed with yes, eighty eight percent (88%) of respondents said the Pentecostal Church of Rwanda in Gasabo District didn't prepare and mobilize lay church members for intentional evangelization. Church leadership of the Pentecostal church of Rwanda in Gasabo District continue doing about the same way the church did fifty years before, within the starting of evangelization with very poor people and not enough educated.

Globally, eleven percent of respondents appreciated the qualities of servant leadership among church leaders in the Pentecostal church of Rwanda in Gasabo District as very good, seventeen percent of respondents gave the mark good, sixty nine percent of respondents disapproved the presence of these qualities, and three percent of respondents said some of church leaders of the Pentecostal Church of Rwanda in Gasabo District have and display those qualities of servant leadership. We concluded with the results of the study that a little proportion of church leaders of the Pentecostal church of Rwanda in Gasabo District had the qualities of servant leadership, and apt to influence church members towards the fulfillment of the great commission.

C) Time used for evangelism to the lost souls out of the church buildings with the active participations of lay church members

This kind of evangelism made by layperson had not been promoted by the Church leadership tradition, and was not under the initiative of the Pentecostal Church of Rwanda in Gasabo District church leadership. This was a hindrance for the fulfillment of the great commission, but also this was not possible without a prior preparation for this kind of task even when evangelists were chosen and sent by the Holy Spirit to proclaim the gospel as did the deacon Stephen in Acts seven, and Barnabas the companion of Paul in Acts 13.

4.1.2 To assess the presence of servant leadership characteristics that influence church members towards the fulfillment of the great commission among the church leadership of the Pentecostal church of Rwanda, Gasabo District

We sought the apostolic characteristics being the model Jesus imparted to his disciples enabling them to fulfill God's purpose through accomplishing the great commission.

In their time, they did the mission following the way as demonstrated by Jesus Christ, the head of the church. As followers of Jesus, the church leadership have the mandate to follow in His steps as did His apostles to get success as guaranteed. Jesus Christ called Himself the twelve apostles, taught them the truths demonstrating its power with signs and wonders, took them on field application of the truth learned and sent them after empowering them with the Holy Spirit with the promise to be with them up to the end of the age. The twelve Apostles of Jesus Christ displayed the model of servant leadership that influenced disciples who followed them as mentees under their mentorship for the mission given by Jesus to accomplish. A servant leader should be qualified the same way to expect attaining tangible results in exertion of influence on church members for the fulfillment of the great commission.

About **the estimate of the apostolic leadership characteristics that influence church members towards the fulfillment of the Great Commission among the Church leadership of the Pentecostal Church of Rwanda in Gasabo District**, the results were discussed as following:

About **the Church leadership obedient to the calling**, fourteen percent (14%) of respondents perceived church leaders' calling of God very good, and thirty seven percent (37%) agreed with good. Forty nine percent (49%) of respondents disapproved the church leaders display of obedience to God's calling. With a proportion of about half of church members who disapprove obedience to the calling by church leaders, the appreciation gave a bad score of influence on church members towards fulfillment of God's purpose. For **Biblical truth knowledge and the anointing to teach for the Church leadership**, twenty one percent (21%) of respondents approved with very good, forty eight percent (48%) of respondents agreed with good, and others thirty one percent (31%) of respondents disagreed. A third of church members among respondents in the study who disagree with a good biblical knowledge and the anointing for teaching was seen being a big problem, a challenge of influence for a change in the direction of Jesus' Gospel life application.

For Church leadership being conducted by the Holy Spirit; four percent (4%) of respondents approved with very good, thirty one percent (31%) of respondents approved with good, and sixty five percent (65%) others disapproved the presence of the characteristic among the church leadership. The mark expected for being filled with the Holy Spirit and conducted by him was very good; not being conducted by Him is resisting Him, which is bad. However, the results of the study portray that four percent of respondents considered the Church leadership filled with the Holy Spirit and conducted by Him; and ninety six percent (96%) of respondents disqualified the church leadership as being carnal. For **Church leadership obedient to the great commandment**, five percent of respondents (5%) approved the character with very good, twenty five percent (25%) approved it with good, and while others seventy percent (70%) respondents disapproved church leaders obedient to the great commandment. The proportion of people who considered church leaders loving God and loving their neighbors was very small, only five percent (5%) of respondents. Love is the fruit of the Holy Spirit and no one can have love by himself. Osborn said that God use human instruments anointed by the Holy Spirit to bless, to inspire, to encourage, and to lift those who need His divine help.

For **the Church leadership obedient to the great commission**, three percent (3%) of church members approved the presence of the character with very good, twenty four percent (24%) appreciated it good, and seventy three percent (73%) others disagreed its presence. Identically as expressed before, those full of the Spirit of the Lord Jesus and obedient to Him had love and were able to accomplish the great commission.

With the research results, we considered a little proportion of five percent of respondents sought obedience to the great commandment, doing evangelism but, without making disciples of Jesus Christ. The church leadership of the Pentecostal church of Rwanda in Gasabo District should review and reconsider to undergo the biblical way with all those five ministries as a whole.

About the **Church leadership preaching all biblical truth and living it, causing them permanent threats and persecutions**, one percent (1%) of respondents agreed with very good, ten percent (10%) agreed with good, and eighty nine percent (89%) others respondents disapproved the presence of the character.

The estimate of this parameter showed a lack of boldness among the church leadership of the Pentecostal church of Rwanda in Gasabo District with the score of one percent (1%) of respondents who appreciated that church leadership preach all biblical truth and live it, causing them permanent threats and persecutions. Others ninety nine percent (99%) of church members sought church leaders didn't preach all biblical truth and didn't live it to cause threats and persecutions. In the country that had known the genocide atrocity, it take much caution to let go a word in order to avoid hurting vulnerable people able to take the word out of the orator's context. The total **estimate of the apostolic leadership characteristics among the Church Leadership of the Pentecostal Church of Rwanda in Gasabo District** that influence church members towards the fulfillment of the Great Commission showed that eight percent (8%) of respondents approved the presence of these characteristics with very good, twenty nine percent (29%) approved with good, and sixty three percent (63%) others respondents disapproved the presence of these apostolic characteristics. The proportion of church members who disapproved the presence of the apostolic characteristics of servant leadership through offer of the mark good and bad among the church leadership of the Pentecostal church of Rwanda in Gasabo District was very high, ninety two percent (92%) of respondents. The mark very good was alone considered as the sole accepted norm, the most important commandment of the Lord's is to love God with all our heart, with all our mind, with all our soul and with all our strengths;

not with part of heart or part of mind... And for this parameter, only five percent (5%) of respondents approved with very good that leaders were obedient to the great commandment; and only four percent (4%) of respondents approved with very good that church leadership was filled with the Holy Spirit and led by Him. We concluded the sensibility of servant leadership characteristics that influence church members towards the fulfillment of the Great Commission among the church leadership of the Pentecostal church of Rwanda in Gasabo District as being very bad.

4.1.3 To analyze strengths and weaknesses in the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal church of Rwanda, Gasabo District

Strengths in the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal church of Rwanda, Gasabo District

In view of the results of the study with the influence of servant leadership on church members exerted by the church leadership of the Pentecostal church of Rwanda in Gasabo District towards the fulfillment of the great commission was appreciated being very bad.

From this, we concluded the Church leadership of the Pentecostal Church of Rwanda in Gasabo District didn't demonstrate any strengths as proof of servant leadership exerting influence on church members towards the fulfillment of the great commission.

Weaknesses in the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal church of Rwanda, Gasabo District.

Weaknesses identified in the influence of servant leadership on church members exerted by the church leadership of the Pentecostal church of Rwanda in Gasabo District towards the fulfillment of the great commission were its hindrances. The performance was appreciated being very bad.

The research identified mainly four explicative factors:

- Ignorance even of basic doctrinal knowledge of Christianity among the majority of church members, and then the performance on the knowledge of basic doctrinal knowledge of Christianity among the majority of church members was appreciated being very bad.

The problem might be caused by the absence of qualified teachers, the existing teaching entrusted to unqualified and ignorant teachers, the content and the time allocated for the teaching.

- The Church leadership of the Pentecostal church of Rwanda in Gasabo District didn't offer provision of well molded mentorship on behalf of all believers to ensure their spiritual growth.

Also the performance for this parameter was valued very bad. The reason may be the Pentecostal church of Rwanda in Gasabo District may have been stagnated on the first level of making converts, and didn't advance on the next level of making Jesus's disciples through mentorship for spiritual maturity. - A little proportion of church leaders of the Pentecostal church of Rwanda in Gasabo District may had been trained to acquire the qualities of servant leadership, and apt to influence church. Then the performance for this parameter was also valued as being very bad.

- Lay church members of the Pentecostal church of Rwanda in Gasabo District were not equipped and initiated for intentional evangelism to the lost for the fulfillment of the great commission.

4.2 CONCLUSION AND RECOMMENDATION.

Referred to the results of the present study, research questions were addressed as follow:

About the first research question: Did servant leadership influence church members towards the fulfillment of the great commission in the Pentecostal church of Rwanda, Gasabo District?

The findings valued the **influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal church of Rwanda, Gasabo District** with a score of very bad.

About the second research question: What were the servant leadership characteristics that influence church members towards the fulfillment of the Great Commission among the church leadership of the Pentecostal church of Rwanda, Gasabo

District? The findings valued **the presence of apostolic leadership characteristics among the church leadership of the Pentecostal Church of Rwanda in Gasabo District** with a score of very bad.

On the third research question: What were the strengths and weaknesses in the influence of servant leadership on church members towards the fulfillment of the great commission in the Pentecostal Church of Rwanda, Gasabo District? The findings showed **the Church leadership of the Pentecostal Church of Rwanda-ADEPR in Gasabo District** didn't demonstrate any strengths as proof of being in the position of servant leadership exerting influence on church members towards the fulfillment of the great commission. This was a weakness identified in the influence of the church leadership on church members towards the fulfillment of the great commission.

In regard with the findings of this study, we recommend to the church leadership of the Pentecostal church of Rwanda in Gasabo District the followings:

For the influence of servant leadership on church members towards the fulfillment of the great Commission, we recommend to the church leadership the followings:

- Eradicate ignorance of doctrinal knowledge of Christianity among the majority of his church members by using effective doctrinal teaching strategies.
- The Church leadership should envision offering well molded mentorship on behalf of all believers to ensure their spiritual growth.

Suggestions for further research were:

- 1) How shall the church leadership raise a qualified servant leadership influencing church members towards the fulfillment of the great commission?
- 2) How shall the church train and equip his church members for an authentic christian life intentionally and effectively participating to fulfill the great commission?

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